ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

THIRTY-SIXTH ANNUAL SESSION

OF THE

Boiling Spring Baptist Association,

HELD WITH

Mount Olive Church, Clay County, Ala.,

September 24, 25 and 26, 1895.

OFFICERS.

W. M. GARRETT, Moderator.....Oak Lone, Ala.
J. H. FULLERTON, Clerk.....Delta, "

The next session of this body will be held with New Home Church, on Saturday before the fourth Sunday in October, 1896.

MONTGOMERY, ALA.:
ALABAMA PRINTING COMPANY.
1895.

PROCEEDINGS

OF THE

BOILING SPRING BAPTIST ASSOCIATION.

On Tuesday, September 24, 1895, the Boiling Spring Baptist Association convened its thirty-sixth annual session with Mt. Olive Church, Clay county, Ala., at 11 o'clock a. m.

The introductory sermon was preached by Revs. J. A. Shadix and T. H. Howle from Romans, 12:5: "So we being many are one body in Christ, and every one members one of another."

Adjourned one hour for refreshments, after which the messengers reassembled in the church and were called to order by Rev. Jas. A. Shadix, former Moderator.

Sang, "Am I a soldier of the Cross;" were led in prayer by Rev. A. J. Moore.

The Moderator requested Brethren E. F. Lester and P. D. Atchison to receive, and Brethren J. M. Leverett, J. A. Wright and F. J. Ingram to read the church letters.

Messengers' names were enrolled as follows:

Bethlehem—J. W. Chitwood, J. T. Henderson, J. H. Parnell, W. D. Hood, E. M. Pinson, J. G. Brimer, W. P. Humphries.
Bethsaida—Stephen Nixon, E. T. Abel, E. H. Taylor, J. A. Robertson, J. M. Duffey.
Bethel—W. W. Payne, G. T. Higgins, J. T. Payne, J. C. Wade, C. W. Wade, L. W. Miller.
Christiana—J. C. Knight, W. T. Hodnett, W. J. Prestige, J. H. McDaniel, S. B. Ingram, J H. Taylor, W. C. McDaniel.
Good Hope—R C. Miller J C. Saosell, J. F. Jenkins, W. E. Reagan.
Jenifer—W. S. Clark, S. R. Nall, P. W. Cotton, Jas Ward, G. G. Ruff.
New Home—I E. Daniel, H F. Stephens, N. M Daniel.
Mt. Moriah—W. G. Preston, E. F. Lester, G F. Ingram, A. M. Smith, J. A. Preston, O. H. Preston.
Pine Grove—L. M. Seagers, I O. Smith, J. W. Jeffries.
Ramah—J. H Fullerton, I. H. Garrett, W. B Mathews, J. M. Leverett, D. L. Stephens, J. M. Whitfield.
Salt Creek—W. B Wade, R. F. Clark, L. N. Butterworth, J. R. Trammell, J. H. Murner, O. Adams.
Union—W. G. B Shadix, J. A. Dover, T. C. Strickland, R. R. Carter.
Lime Hill—W. H. Spradlin, M. Pointer, J. D. McClerkin.
Providence—J. J. Gathrie, J. E Langley.
Ebenezer—T. L Conn, Z. W. Nowland, W. F. Wade.
Pleasant Grove—J. Grabin, F. J. Ford, J. Price, J. R. Atchison, P. D. Atchison, T. J. Moore, H. H. Reeves.
Mt. Olive—A. T. Sparks, J. S. Holdridge, W. J. Clark.

The Moderator announced a quorum present and a permanent organization in order, and requested Brethren A. J. Moore, J. T. Hudson, from the Carey Association, to act as tellers in the election of officers.

Rev. W. M. Garrett was elected Moderator, J. H. Fullerton was re-elected Clerk.

The Moderator, on accepting, announced the body organized and ready for business.

An invitation was given to churches desiring membership with this body.

Called for correspondents and received: Revs. J. W. Knowles, J. W. Stephens, H. Ingram, W. H. Preston, A. J. Moore, W. O. Jenkins, Brethren J. T. Hudson, W. P. Arnett, W. T. Bell, Y. J. A. Bartlett, J. N. Greggs, Z. Jordan, ——Spraberry.

Invited visiting brethren to seats with us.

Appointed a committee on Devotional Service, J. M. Whitfield, W. W. Payne, J. D. Knight, to confer with the deacons of Mt. Olive Church.

Vacancies on Standing Committees were filled by adding as follows:

Destitutions—J. A. Wright, H. H. Stephens.
Sabbath Schools—J. A. Shadix.
Home Missions—J. P. Eden, E. F. Lester.

Read the Rules of Decorum.

Called for reports of Standing Committees.

On motion, it was agreed to read the reports and file them for discussion to-morrow.

Committee on Sabbath Schools were granted further time.

Report on Temperance was read by the Clerk.

Report on State Missions was read by L. W. Miller, chairman.

Report on Foreign Missions was read by its chairman, W. M. Garrett.

Report on Hospitality of the Church and Community was read by the Clerk.

Devotional Committee reported that Revs. H. C. Knight and A. J. Moore to preach at 7:30 this evening; L. P. Hodnett and H. H. Stephens to preach at 9 a. m. to-morrow.

On motion, adjourned to meet at 8 o'clock to-morrow morning. Sang, "Praise God from whom all blessings flow." Benediction by L. P. Hodnett.

SECOND DAY—MORNING SESSION.

The body was called to order by the Moderator at 8 o'clock.

On motion of J. A. Wright, the business of the Association was adjourned until 9 o'clock for devotional services. The Moderator requested Bro. J. M. Leverett to conduct the devotional exercises. After singing, "Blessed be the name of the Lord," and reading 9 verses of the 8th chapter of Romans, were led in prayer by Brethren J. M. Leverett, E. F. Lester, J. A. Wright. Sang, "O what a friend we have in Jesus," and adjourned for ten minutes.

The messengers reassembled in the church at 9 o'clock. Sang, "Amazing grace, how sweet the sound," and were led in prayer by Rev. W. H. Preston, of the Carey Association.

A second reading of the Temperance Report was called for, which was read by J. A. Wright and discussed by Rev. T. H. Howle, W. P. Bell and J. A. Moore, when Rev. T. H. Howle rose to a point of order and was sustained by the Moderator. After further discussion by J. A. Wright, T. H. Howle and J. A. Moore, Bro. H. C. Knight rose to a point of order

whether the brethren had a right to express their own views of the Scriptures or to confine their remarks to subject matter of the report, and was sustained by the Moderator. The report was further discussed by W. M. Garrett, H. C. Knight, F. J. Ingram, W. D. Hood, W. P. Arnett, and adopted by a rising vote.

On motion, agreed to discuss the three Mission Reports jointly.

A second reading of the State Mission Report was called for, and read by the Clerk.

A second reading of the Foreign Mission Report was called for, which was again read by its chairman.

On motion, the Foreign Mission Report was amended so as to read, "Baptist Membership."

The Home Mission Report was also read by T. H. Howle. Then they were discussed by J. M. Leverett, J. W. Stephens, T. H. Howle, W. M. Garrett, W. B. Mathews.

On motion of H. C. Knight, adjourned till 1 o'clock p. m.

Evening Session.

The body convened at 1 o'clock. Sang, "Am I a soldier of the cross?" Prayer by Rev. J. W. Knowles, of the Carey Association.

Devotional Committee reported Revs. J. P Eden and H. C. Knight to preach at 2 o'clock this evening at Providence Church.

The Mission Reports were further discussed by H. C. Knight, F. J. Ingram and W. O. Jenkins.

On motion, the three Mission Reports were adopted separately.

Report on Sabbath Schools was read by J. A. Shadix and discussed by J. A. Wright, W. M. Garrett, and adopted.

Appointed a committee on Finance—Jas. A. Wright, W. W. Payne, W. G. Preston.

Report on Publications was read by Jas. A. Wright and adopted.

Report on Obituaries was read by Rev. T. H. Howle and adopted.

Called for resolutions, when the following was read by T. H. Howle and adopted:

Resolved, That Baptist ministers, inviting other denominations to affiliate with them in their pulpits, is unadvised, inconsistent and the source of strife and dissension.

The Devotional Committee reported Brethren S. J. Ingram and J. W. Stephens to preach at 7:30 to-night. Bro. W. M. Garrett to preach the missionary sermon to morrow at 10 o'clock.

Finance Report read by J. A. Wright and adopted.

Treasurer's Report read and adopted.

Sang, "Jesus lover of my soul." Benediction by T. H. Howle. Adjourned to 8:30 to-morrow.

THIRD DAY—MORNING SESSION.

The body was called to order by the Moderator. After singing, were led in prayer by H. C. Knight.

Renewed the call for resolutions, when the following was read by the Clerk and adopted:

Resolved, That the thanks of this body be tendered Mt. Olive Church and surrounding community for the kind hospitality shown us during our stay with them; also to Providence Church for the use of their house to worship in during this session.

Bro. A. M. Smith tendered his resignation as Treasurer, which was accepted.

On motion of Bro. A. M. Smith, the office of Treasurer and Secretary were combined.

On motion of J. A. Shadix, the next session of this body will be held with New Home Church.

The Moderator announced that the time for preaching had arrived.

A motion of J. A. Wright, to continue the business of the Association until 11 o'clock, was adopted.

A motion of H. C. Knight, to appoint a committee to write a report on the Orphans' Home, was adopted.

A motion of T. H. Howle, to re-district the Association, was adopted, and a committee appointed to do so, viz: T. H. Howle, A. M. Smith, H. C. Knight.

A motion of J. A. Wright, that one committeeman from each church be appointed to work up the subject of the Orphans' Home in their churches, was adopted, and the following committee were appointed:

Bethlehem—W. D. Hood.
Bethsaida—J. A. J. Robertson.
Good Hope—R. C. Miller.
Lime Hill—W. H. Spradlin.
Mt. Olive—Jasper Clark.
Pine Grove—J. W. Jeffries.
Providence—J. E. Langly.
Salt Creek—J. A. Wright.
Ebenezer—T. F. Conn.
Bethel—G. T. Higgins.
Christiana—J. D. Knight.
Jenifer—Jas. Ward.
Mt. Moriah—W. G. Preston.
New Home—H. H. Stephens.
Pleasant Grove—F. J. Ford.
Ramah—T. J. McClintock.
Union—J. A. Dover.

Appointed correspondents to other Associations:

Carey—C. C. Barrette, J. A. Shadix, W. M. Garrett, J. A. Dover, T. H. Howle.
Arbacoochee—J. A. Shadix, H. C. Knight, A. M. Smith, T. F. McCollough, J. C. Wade.
Cedar Creek—W. M. Garrett, T. H Howle, H. C. Knight, G. T. Higgins.
Calhoun—J. D. Hood, A. F. Allen, J. M. Snow.
Coosa River—J. A. Wright, J. A. Ward, J. A. Shadix, W. B. Matthews.

A motion of W. D. Hood, to change the time of the meeting of this body till Tuesday before the fourth Sabbath in October, was amended so as to meet on Saturday before the fourth Sabbath in October of each year, was adopted.

The Devotional Committee reported Revs. H. C. Knight and T. H. Howle to preach the introductory sermon at the next session of this body.

A motion of T. H. Howle, that this Association recommend Bethlehem Church to receive members of New Hope Church (dissolved) into their fellowship, on the recommendation of their record and grant letters to those desiring them, was adopted.

On motion, it was agreed that after preaching the missionary sermon, extending the parting hand, prayer in behalf of the churches, that the Association stand adjourned.

Adjourned for ten minutes.

The messengers and congregation reassembled in the house. Sang, "How firm a foundation," and were ably entertained by Rev. W. M. Garrette, on the subject of Missions, from the 4th chapter, 12th verse of James: "There is one law-giver." Sang, "Amazing grace, how sweet the sound," and took up a public collection for Missions, amounting to $3.40. Prayer was offered in behalf of the churches by Rev. T. H. Howle. While singing, "Jesus, keep me near the cross," took the parting hand, and adjourned to meet with New Home Church on Saturday before the fourth Sunday in October, 1896.

W. M. GARRETT,
MODERATOR.

J. H FULLERTON, Clerk.

ORDAINED MINISTERS AND THEIR POST-OFFICES.

A. F. Allen, DeArmanville.
T. H. Howle, Delta
J. D. Johnson, Chulafinnee.
C. G. Crowder, Anniston.
J P. Eden, Anniston.
C. C. Barrette, Jenifer.
J. G. Nall, Silver Run
S. J. Ingram, Rocky Mt.
J. W. Chandler, Eastaboga.
H. H. Stephens, Delta.
J. W. Bates, Anniston.
W. M. Garrett, Oaklone.
J. T. Dameron, Jenifer.
L. P Hodnett, Christiana.
H. C. Knight, Barfield.
Jas. A. Shadix, Shinbone.

LICENTIATES.

C. M. Smith, Delta.
L. S. Reeves, Anniston.
L. M. Segers, Anniston.
J S. Moore, Barfield.
Samuel Taylor, Rocky Mt.
M. S. C. Dover, Shinbone.
R. G. Davis, Eastaboga.
P. T. Chandler, Eastaboga.
Adam Gordan, Oxford.
Wm. Odell, Oxford.
T. F. McCullough, Oaklone.
J. A. Wright, Kentuck.

COMMITTEES TO REPORT NEXT SESSION.

Sabbath Schools—W. G Preston, E. F. Lester, J. T. Dameron.
Home Missions—S. J. Ingram, W W. Payne, R C. Miller.
State Missions—L. H. Howle, W. J. Clarke, I. H. Garrett.
Foreign Missions—H. C Knight, J. M. Leverett, D. L. Stephens.
Temperance—L. P. Hodnett, G. T Higgins, J. T. Payne
Publications—T. F. McCullough, H. H. Stephens, J. A. J. Robertson.
Obituaries—J. H. Fullerton, J. D. Johnson, H H Reeves.
Destitutions—J. A. Shadix, J. A. Wright, J. D. Knight.
Orphans Home—J. A. Wright, T. J. McClentock, H. C. Knight.

SABBATH SCHOOL.

We, your committee on Sabbath School, offer the following as our report: The Sabbath School is one of the most important institutions ever organized among the children of men, and such we believe is true and think no one will dispute it, especially if they know the mission of this organization. When we but for a moment remember the immense value of one soul, and then remember the design in establishing such a school, it is calculated to meet the instruction given by the wise man, "Remember thy Creator in the days of thy youth." It is the place where the young and tender mind may be taught to remember their God, and we are taught to search the Scriptures; then there is not a more suitable place to search the word of God than in the Sabbath School; and not only the young, but all, for every one should have a knowledge of the Scriptures, for in them ye think ye have eternal life and they are they which testify of me Truly the Sabbath School is the nursery where the young and tender mind may be filled with useful knowledge. We see that the nations of the earth must first be taught before they

can become fit subjects for the kingdom of heaven, hence we believe that the Sabbath School is a great place of learning God's will to man. We feel that much and lasting good has been accomplished in the Sabbath School by training and teaching both young and old We feel if there was more of this training we would not have so many cold, careless Christians in our churches and there would not be so many children growing up in darkness and ignorance. Brethren, this is an important work, but how many oppose it. We find that many of our brethren are opposing Sabbath Schools—no wonder there are so many dead heads and two-siders in our churches acting as stumbling blocks to the cross of Christ We appeal to every pastor and church to go to work in this cause. It is said we can not have a Sabbath School in the country; this is because the church don't want it. They sit still at home—nothing to do, nothing more to learn, watching as they say God's good time. God's time is now. He has given you one or more talents, and will hold you responsible for them. You belong to the church and the Sabbath School is the church at work. Go to work then and may God abundantly bless all your labors in the Sabbath Schools.

Respectfully submitted,

J. A. SHADIX, Chairman.

TEMPERANCE.

We, your committee on Temperance, have much more interest in the subject than we have ability to write upon it. However, we submit the following: Ever since man turned away from God as a source of enjoyment, and from his service as a means of obtaining it, he has been prone to seek it in some improper bodily or mental gratification. Of all those gratifications to which he has resorted for this purpose few if any have been more destructive to him that that which results from the use as a beverage of intoxicating liquors. Though it affords a momentary gratification, at the last it "bites like a serpent and stings like an adder." We have made no effort to get up the statistics as to its enormous cost in dollars and cents (as is customary in these reports), as this information can with little trouble be obtained at any time, as it is comparatively a small matter to the worth of immortal souls.

"Through the childhood years I led him, guided e'er his little feet;
Who could harm him, who would dare to taint the lips so tender sweet?
Must I yield my heart's fond treasure to the blighting curse of rum?
Rob me of my food and shelter, only spare my darling son.
Patiently I watched the budding of the manhood of my child;
Can I see the noble, blooming, blighted, ruined or defiled?
Spare my loved one, spare his manhood, of my life the pride and joy;
Must you take shining gold? Yet spare my loved one, spare my boy.
Spare my darling, spare my boy, spare my own precious boy.
Sure the wine cup will destroy; spare, oh, spare my boy."

Some use intoxicating liquor because father always kept it and drank it whenever he wanted it. Yes, whatever father does is generally right in the eyes of his children. This is one of the mistakes of the father; he does not realize that he is setting an example that may ruin his children, or his childrens' children to the third and fourth generation. The appetite formed by alcohol is not like the natural appetite for bread and milk; this appetite a man may gratify every day, but with this new artificial, unnecessary and dangerous appetite which men, by the use of alcoholic liquors form, it is not so, it is never satisfied, hence the reason why the incautious youth, or the sober man who have unhappily formed this appetite, went on step by step with increasing velocity, to the drunkard's grave. Father stood it but it ruined the son. We wish that Christians would quit using this poor argument, for the father that uses it and teaches his children that it is right is deluded, utterly deluded, he is not wise, though he may have much learning and manage his affairs with discretion in a temporal sense, he lacks wisdom. Some use it of course to be popular with a certain class, no one ever

used it expecting to be improved morally, its tendency in this line is always and forever downward. How often has the following scripture been propounded, and with what effect? "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." It is a mocker, it makes a man feel rich when he is poorer than when he drank it, it makes him feel strong when it is really taking away his strength, it makes him feel wise when he is awful silly, it is all a delusion.

A preacher once took the above quoted scripture for a text, and in his remarks said that some of our wisest men died drunkards, contradicting the text; never yet a wise man died a drunkard, for whosoever is deceived thereby is not wise. Remember the parable of the rich man, he had great earthly possessions, such a man as people generally call smart or sharp, it takes a shrewd man to make a fortune; this rich man must have had an abundance of knowledge, but was he wise? nay, God called him a fool. Wisdom and knowledge, far from being one, often dwell in minds replete. Knowledge is proud that he has learned so much. Wisdom is humble that she knows no more. Christians need to be more thoughtful and earnest, to have more care for another's welfare, like Paul, who said, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

We should say, if drinking strong drink make my brother to offend I will drink no whiskey while the world standeth, lest I make my brother to offend. "But take heed lest by any means this liberty of yours become a stumbling to them that are weak." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak." How can a Christian ignore this wise counsel? Strong drink adds nothing to health, as has been proven by our best, unprejudiced physicians. It does not lengthen life as also has been proven.

In India a certain regiment of 5 610 men were placed under observation. They were divided into free drinkers, moderate drinkers, and abstainers, it was found that the deaths of the free drinkers were 44 per thousand, of the moderate drinkers 23 per thousand, of the abstainers only 11 per thousand. It gives no real pleasure, no peace or joy, it is the source of tumult and strife, of sorrow, woe, and misery, the best weapon ever made use of by the devil to carry out his hellish designs. If church members could see it as they should, a reformation would soon take place.

Ministers should reason more "of righteousness, temperance and judgment to come," especially of temperance.

"O God of heaven, make bare thine arm,
And stop the awful fiend from peopling hell,
Give us strength to stay his hand,
Drive the monster from the land
That we in safety once again may dwell."

Respectfully submitted,

T. J. McClintock,
Chairman.

HOME MISSIONS.

Dear Brethren:—This mission comprehends the states as a whole, together with the island of Cuba and the Indians. The work of this Board has brought to us the most gratifying results, both in the church and Sabbath School and the constitution of churches, and the distribution of Bibles and tracts. Among the Indians we have over three hundred churches, with an aggregate membership of near 14,000; many whites moving in this territory need attention of the Board. The Board deserves the sympathy, prayers and contributions of the churches. It is a vast work. Means of grace are needed to possess the land. "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." The progress made with the Cuban mission is enough to show that God is well pleased with the untiring efforts of the Board. We have been unable to arrive at a correct statement, as to the full extent of good done, during the past year, but we feel

that we have enough to commend the work of the Board to favor and confidence of all Christendom, all of which we submit.

H. H. Reaves,
Chairman.

STATE MISSIONS.

As a committee on State Missions we beg leave to submit the following report: That, whereas, the State Board met on July 4th, 1894 and agreed that the next annual meeting to be held in November 13th, 1895 for the purpose of giving the statistics of this Associational year, therefore cannot give a statistical report of what the State is doing or has done the past year.

Lewis W. Miller,
Chairman.

FOREIGN MISSIONS.

We your committee to report on the all important subject of Foreign Missions feel our incompetency for the task, and with reluctance we enter upon the work. We are now occupying Africa, Brazil, China, Italy, Japan and Mexico, in all this we have but ninety-one missionaries, eighty-nine natives with a membership of 3,493

Increased by baptism this conventional year	581
Increased by letter this conventional year	87
Increased by restored, this conventional year	11
Total increase	679
Paid Missionaries	$119,699 55
Other expenses	114,111 01
Total	$233,810 56

Which gives us one convert to every $402.43 expended in heathen lands. we lost by death thirty-seven members this year. Of the above mentioned $233,810.56 the women paid $24,933 64 We lost by death four missionaries, sent out six new. Many more applications, but on the account of means we could not accept them, though our contributions have been better this year than any year previous, we have reduced our indebtedness from $30,000 00 to less than $20,000 00. In Alabama we have a total membership of 258 051 Total membership of the South 2,748,171. Last year we gave to this cause $7,943 87, this year we are asked for $10 800.00, which is about 4 1-5 cents per capita; this is small, but as the waters of the great deep are made up of drops, so our missionaries can be supported by cents, and as God did not commission angels to preach the gospel, but men, and as our missionaries are men who need bread and raiment as we do, God has made it our duty to support them. "As oft as ye did it unto one of the least of these my disciples, ye did it unto me;" so to help the needy is to do personal service to Christ. Our missionaries have been badly persecuted this year. So let us rally to their support and help our brethren and God's servants to bring the world to Christ.

All the foreign missionaries are much more liberal than we. they gave this year $6,458.72 which is $1.85 cents per capita while we pay $2,512,604.37 which is $1.00 per capita or one half they give. While in the China slaughter of missionaries this year, we should thank God that none of the American's lives were taken. But China is still in rebellion and will not punish those murders and persecutors. Let us pray God that they may surrender to entreaties of God's servants before we will be compelled to force them by arms so to do. We are not to be content in the small compass of Home and State Missions.

But wider yet is the thought of Jesus. The field is not my city, my country, my church, nor all my churches together—the field is the world! Wherever man is found, from sea to sea and pole to pole, regardless of all lines of race and color and belief; all divisions, social, political, religious, the field is the world. anything less is a caricature of Christianity; any smaller conception is a belittling of our faith; any smaller endeavor is unworthy of the Christian name.

The man who wants to work for Christ must share the horizon of Christ; the man who truly stands beside the Son of God will see the world as he saw it.

Here then is the true motive of Foreign Missions. Not that the heathen will be punished eternally, not that they are dropping into a pit of woe at the rate of so many a minute. Such calculations will not help us. The ultimate fate of all souls we leave in the hands of the infinite God. We are willing to say that what we know about the future is little, what we do not know is immense. Our message is not a theodicy, but a gospel. It is ours, not "to justify the ways of God to men" but to rectify the ways of men to God. The ultimate motive is this. We love Christ, and what he is doing we would do also; we love Christ, and therefore, wherever his pierced feet lead the way, we must follow. We love Christ and therefore while he is saying "The field is the world," we dare not say. "The field is my church, my city, my native land." As the Crusaders had one answer to all objections "Deus vult," so our answer is only this, "It is the will of Christ." Here is also the true method of Foreign Missions. The good seed are the children of the kingdom.

Not simply certain truths are we trying to give to heathendom not to plant certain dogmas and watch their development, but to plant living men and women in the heart of heathendom. We are to give not a theology, but a self; we are to plant not Christianity but Christians. Every gift is small which has no heart behind it. The amount of self that goes into the contribution box measures the effectiveness of the contribution.

Sometimes, in cases of illness, the physician prescribes a draught of ordinary water from a wooden cup fashioned out of some medical forest tree. It is only common water that the sick man drinks, yet that water resting in the hollow cup has absorbed into it all the healing virtues of the forest tree. So I have known men who could give only a tiny gift, ten minutes of time, a single dollar, it may be; yet that gift, coming from a Christlike soul, had so absorbed into itself the quality of the giver, that it was full of healing and helping power for humanity. The good seed is not simply propositions that we can promulgate, not simply institutions that we can transport, but men and women who are the children of the kingdom who, because Christ has touched them are able to touch others into Christlike life.

Yours respectfully,

W. M. Garrett,
Chairman.

REPORT ON OBITUARIES.

Dear Brethren.—It becomes our painful duty to chronicle the death of our lamented Brethren Eli A. Smith and D. A. Long, whose loss we sadly deplore. Bro. E. A. Smith was born in Wilkes county, Georgia, the 2nd day of October 1815, moved with his parents to Coweta county in 1829. Was baptized into the fellowship of Providence church by Rev John Fry in 1840. Was ordained to the deacon office by Mt. Moriah in 1866 by W. T. Davis, H. J. Hicky and John Garrett, presbytery, died May 23, 1895.

Bro. Long was near three score and ten, having embraced religion in early life. Lived to honor the profession he had made and to add more lustre to his Christian warfare. We quote from Bro. Hood that he was superintendent of Sabbath School for twenty years, during which time he only lost two Sabbaths. He married the daughter of Rev. E. T. Smyth, of Anniston. Ala., left a devoted wife and a number of children to mourn his loss. His purpose, were a fixture, earnestly and zealously contended for the faith once delivered to the saints. While we with sorrowful hearts mourn the loss of our dear brethren, especially the great loss to the bereaved families, to whom we tender our heartfelt sympathy in this their great affection, and direct them for comfort to him who doeth all things well.

J. H. Fullerton, Ch'n.

DESTITUTIONS.

We, your committee, beg leave to report that we find all the churches supplied with pastors.

Cheerfully submitted,

H. C. KNIGHT, Ch'n.

REPORT ON PUBLICATIONS.

We, your committee, request our brethren to take more interest in reading and distributing religious literature throughout the bounds of our Association We cordially recommend "The Alabama Baptist," "The Home Field," "The Foreign Mission Journal" and "Kind Words" as good literature for our families to read. All of which is submitted.

J. A. DOVER,
Chairman.

REPORT OF FINANCE COMMITTEE.

We find for Minutes	$22 93
For Missions	19 35
For Foreign Missions	9 51
For State Missions	10
For Home Missions	1 20
For Orphans' Home	55
	$53 64

Respectfully submitted,

JAS. A. WRIGHT.

TREASURER'S REPORT.

Dr. Oct. 23, 1894, to amount on hand	$58 99
Cr. Oct 30, 1894, sent to Secretary State Mission Board	43 34
Cr. Oct. 39, 1894. postage	10
Dr. Oct. 30, 1894, Indigent Ministers fund	15 55
Sept. 26, 1895, to interest on $15 54	1 24
September, received from finance committee	53 64
September, amount on hand	70 43

A. M. SMITH,
Treasurer.

Committee appointed to redistrict the Association report as follows:

First District.—Salt Creek, Ebenezer, Providence, Lime Hill, Bethlehem, Pine Grove. Jenifer.

Second District—Bethel, Bethsaida, Mt. Moriah, Ramah, New Home, Good Hope.

Third District—Union, Mt. Olive, Christiana, Pleasant Grove.

STANDING RESOLUTIONS.

Resolved, 1. That any member of this Association in good standing may consider himself a correspondent to any Association he may visit

Resolved, 2. That we allow the clerk $10.00 for his services, and the balance be apportioned for minutes.

Resolved, 3. That this Association is in profound sympathy with all movements which look to the suppression of the sale and use of intoxicating liquors.

Resolved, 4. That we recommend our churches to exclude from their fellowship any member who in any way aids in the making, selling or licensing of ardent spirits.

Resolved, 5. That it is the sense of this Association that the reported desecration of the Sabbath day by members going to and from market is totally at variance with the sacred Scriptures, and should not be tolerated.

Resolved, 6. That each minister of this Association be requested to have as many as two appointments each month during the next Associational year.

RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.
2. A Moderator and Clerk shall be chosen by the suffrage of the members present.
3. The Moderator shall be deemed a judge of order and shall have the right to call to order at any time.
4. Any member not satisfied with his decision or any point of order may appeal to the Association on the same day, but at no other time.
5. But one person shall speak at a time, and he shall rise to his feet, and on obtaining leave, proceed to speak not exceeding fifteen minutes at any time, without leave from the Association.
6. The Moderator, when addressed for leave to speak shall signify the same by naming the person or otherwise.
7. No member shall be interrupted while speaking unless he departs from the subject or uses words of personal reflection; and every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by him that made it.
8. Every case taken up by the Association shall first be decided or withdrawn before another is offered.
9. When anything is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays.
10. The Moderator shall pronounce the decision of the body immediately after it is decided.
11. No member shall depart during the services of the Association without leave.
12. The appellation of "Brother" shall be used in our addresses to each other.
13. The names of the members shall be called as often as the Association may direct.
14. No brother shall be allowed to indulge in any practice that has a tendency to interrupt in time of public speech.
15. The Moderator shall be entitled to the same privileges of speech as any other member, provided he appoints some other to his seat while he is speaking, but shall not vote unless the Association is equally divided.
16. Any person breaking this Decorum shall be reproved at the discretion of the Association, but only on the day breach is made.
17. All cases coming before the Association shall be decided by a majority of members present, except the reception of churches in our union, which shall be unanimous.
18. The rules of Decorum shall be read at the opening of each session of this body.

DIRECTORY.

1. Receive and read letters from churches.
2. Elect Moderator and Clerk.
3. Call of petionary letters.
4. Appoint committees to report during the session.
5. Call for correspondents.
6. Read rules of decorum.
7. Hear reports of standing committees.
8. Give instructions on appropriations.
9. Call for resolutions.
10. Appoint standing committees.
11. Hear committee on finance.
12. Hear executive committee.
13. Hear report of treasurer.
14. Arrange for printing minutes.
15. Miscellaneous business.
16. Correct minutes and adjourn.

CONSTITUTION.

ARTICLE 1. The ordained and licensed ministers, together with the lay members who are regular chosen delegates, and who are in good standing in our union, shall compose this Association. Ministers are not considered as delegates, but are considered as members, and have the same privilege of debate and vote as other members and of performing any other duty assigned them by the body.

ART 2 The members so chosen shall produce letters or other evidences from their respective churches certifying their appointment, together with the state of their churches since their last representation.

ART. 3. The members thus chosen and convened shall be called the Boiling Spring Baptist Association.

ART. 4. The Association shall sit as an advisory council, and shall have no power to lord it over God's heritage, nor infringe on the internal right of the churches, but shall have power to withdraw from any church proved to be unsound in faith and practice according to Scripture; and any church that fails to represent itself for two associational meetings shall be deemed in disorder. It shall then be the duty of the Association to appoint two or more brethren to visit said church to ascertain the cause of its delinquency, and to report the same to the next Association

ART. 5. If one church commits an offense against another, it shall be the duty of the offended to labor with the offender; and if it fails to obtain satisfaction, it shall call the aid of two or more sister churches; and if satisfaction cannot be obtained, the aggrieved church may lay the case before the Association for advice; and if a serious difficulty should arise in an individual church, which after due labor, it cannot reconcile, it may call to its aid two or more churches of its union; and if the difficulty be not then removed, it shall be the duty of the church to bring the case before the Association, to be acted upon as above prescribed; but the Association shall take cognizance of no case unless a due course of procedure shall have been taken.

ART. 6. Any church desiring admittance into this union shall petition by letter and messengers, and, if found orthodox, shall be received by the Association through the Moderator's giving the messengers the right hand of fellowship

ART. 7. Each church in our union shall have three delegates until it has fifty members, and then one additional delegate for every twenty-five members after the first fifty.

ART. 8. Any church has a right to authorize any brother over whom it has jurisdiction to exercise in public, if, in its judgment, it may deem him worthy; but in licensing we recommend the churches to call to their aid experienced members from other churches. In case of ordination we recommend that two or more ordained ministers be called to aid in the same and that a report be made at the next Association.

ART. 9 This Association may correspond with any Baptist benevolent institution she may deem expedient, and shall be considered a co-worker with all the missionary enterprises of the day, as far as authorized or required by the Scripture.

ART. 10. This Association shall have power at the convening of each session to elect a Moderator and Clerk, who shall hold office until the next regular election.

ART. 11. Any amendment may be made to this form of Constitution at any time when two thirds of the Association may deem it expedient.

ART. 12. Any church wishing a letter of dismission shall make application therefor by letter.

ABSTRACT OF PRINCIPLES, WITH PROOF.

1. We believe in one only true and living God—the Father, Son and Holy Ghost, these three in one.—1 Cor. 8:4; Isaiah 44:6; 45:5,21: "Thou has created all things," Rev 4:11; Gen. 1; Heb. 3:4; Jer. 10:12; Ex. 15:11; Isa. 6:3.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God and the only true rule of faith and practice.—Proof: 2 Pet. 1:21; Acts 1:16; 3:21; Rom. 3:2; 2 Tim. 3:16; Heb. 1:2; 2 Pet. 3:16.

3. We believe in the doctrine of original sin.—Proof: Rom. 5:12; 14:19; Gen. 3-6,24; Ps. 51:5.

4. We believe in man's inability to recover himself from the fallen state he is in by nature, by his own free will and holiness.—Proof: Eph. 2:1,3; Isa. 53:6; Gal. 3:10 22; Rom. 3:19

5. We believe in the doctrine of election through sanctification of the Spirit and belief of the truths —John 3:16; Eph. 2:4,10; 1 John 4;10; Phil 2: 6,7: Heb. 2:15,16.

6. We believe that sinners are justified in the sight of God only by the merits of Jesus Christ —Proof: Tit. 3:7; Phil. 3:9; Rom 5:1,5,9; Gal. 2:16 19.

7. We believe that the saints shall persevere in grace, and not finally fall away.—Proof: Matt. 10:22; John 10 28 29; 4:14,17; 2:7.

8 We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and conscientiously do believe that the true mode of baptism is immersion.—Proof: Matt. 28:20; Acts 2:42; Mark 1:4 9.

9. We believe in the resurrection of the dead and general judgment.—Proof: Acts 24:15; Luke 14:14; John 5:28; Matt. 13:49; 24:31; 25:32.

10 We believe that the joys of the righteous and the punishment of the wicked will be eternal —Proof: Matt. 25:26; Ps. 9:17; Dan. 12:2

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, and regularly baptized and approved by the church, and come under the imposition of hands by a presbytery.

12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

STATISTICAL TABLE OF BOILING SPRINGS BAPTIST ASSOCIATION, 1895.

CHURCHES.	COUNTY.	PASTOR'S NAME AND POST-OFFICE.	CLERK'S NAME AND POST-OFFICE.	Membership Last Reported	INCR'E By Restoration	INCR'E By Baptism	INCR'E By Letter	DECR'E By Letter	DECR'E By Exclusion	DECR'E By Death	Present Membership	Sabbath of Meeting	Minute Fund	Home Missions	Foreign Missions	Missions	Holding Sab.-School	Orphans' Home
Bethel	Clay	W. M. Garrett, Oaklone.	L. W. Miller, Oaklone	117	1	8	10	16	2	1	117	2	$ 2 50	$ 80		$ 7 11	N	$ 05
Bethlehem	Cleburne	A. F. Allen, DeArmanville	J. M. Snow, Hicks	157		1	8	9	6	2	149	2	2 13	40	$ 40			50
Bethsaida	Cleburne	J. D. Johnson Chulafinnee	J. M. Duffey, Abel	85		2		14	1	1	71	3	1 00					
Christiana	Randolph	L. P. Hodnette, Christiana	J. F. Hays, Christiana	133	3	17	4	9		2	137	4	2 00			35		
Good Hope	Clay	T. H. Howle, Delta	T. G. Elliott, Delta	39	1	8	4	6			46	4	1 00		50			
Jenifer	Talladega	W. M. Garrett, Oaklone	J. T. Dameron, Jenifer	107		6	2	17	3	1	94	1	80					
Lime Hill	Talladega	J. W. Chandler, Eastaboga	P. L. Chandler, Oxford	60		1		7			54	4	75					
Mount Moriah	Clay	S. J. Ingram, Rocky Mount	A. M. Smith, Rocky Mount	77	1	4	2	7		1	76	1	1 50		1 50	3 50		
Mount Olive	Clay	J. A. Shadix, Shinbone	J. W. Clarke, Barfield	38	1			5			34	3	75					
New Home	Clay	J. D. Johnson, Chulafinnee	I. E. Daniel, Delta	23		1	2		3		23	2	1 00					
Pine Grove	Calhoun	J. C. Robnett, Anniston	L. M. Segers, Anniston	61		3	2	1	3	1	61	1	1 50					
Pleasant Grove	Clay	H. C. Knight, Barfield	P. D. Atchison, Wyatt	105		1	14	8		1	111	2	1 50					
Providence	Talladega	B. B. Cotton, White Cloud	G. W. Gunter, White Cloud	24						1	27	4	75					
Ramah	Clay	W. H. Preston, Barfield	J. H. Fullerton, Delta	146		8		5	4	1	144	3	2 00			10 00	S	
Salt Creek	Talladega	J. A. Shadix, Shinbone	J. A. Wright, Kentuck	74		3	8	2			83	3	1 50				S	
Union	Clay	J. P. Eden, Anniston	T. C. Strickland, Dempsey	80	2	5	9	5	1	1	89	2	1 25					
Ebenezer	Clay	J. W. Bates, Anniston	J. R. Nowland, Munford		3	3		7		1	44	1	1 00					

NOTE.—Pleasant Grove donated $5.00 to Bro. Gilbert; Ramah Sunday-school raised $4.00 for Missions; Ramah Women's Society raised $1.50 for Missions; Salt Creek donated 10 cents for State Missions.

Cheap Printing

MINUTE AND BRIEF WORK FROM 50C. TO $1.25 PER PAGE,

Owing to number of Copies Wanted.

Note Heads	from	$1.60	to	$2.50	per	1,000
Letter "	"	2.00	"	3.50	"	1,000
Bill "	"	.75	"	3.00	"	1,000
Envelopes	"	1.50	"	2.75	"	1,000
Statements	"	1.00	"	2.00	"	1,000
Bus. Cards,	"	1.50	"	2.50	"	1,000
Ladies' Vist. Cards		.50	"	1.00	"	100
Wedd'g Invitat'ns		1.50	"	2.50	"	50

Orders filled promptly. The best grade of work. The best equipped office in the State. Print anything, from a visiting Card to a 1000 page book. Before ordering, address,

Alabama Printing Co.,

22 DEXTER AVENUE,

MONTGOMERY, : : : ALA.